

FOVRE *N<sup>o</sup> 2*  
SEA-

SERMONS,

PREACHED

At the Annuall Meeting of

the TRINITY COMPANIE,

in the PARISH CHURCH of

DEPTFORD:

*MS. B. 1. C. 1. 192*

*B. 1. C. 1. 192*

HENRY VALENTINE

VICAR.

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L O N D O N,

Printed by *M. Fleisher*, for JOHN MARRIOT,  
and are to be sold at his Shop in *S. Dunstons*  
Church-yard in Fleetstreet.

*MDCXXXV.*

**P**erlegi librum hunc, cui titulus, [Foure Sea-  
Sermons] in quo nihil reperio, quò minùs cum  
utilitate publica Imprimatur.

Ex Edi: Fulham.  
Sept. 8. 1634.

SA: BAKER.  
R. P. D. Episc.  
Lond. Cap. Do-  
mest.



the Title

of the

TO THE

R I G H T  
W O R S H I P F V L

The M A S T E R, W A R D E N S,  
and B R E T H R E N of the  
Trinity Company,

H. V. wisheth Grace here and  
Glory hereafter.



*These Sermons both  
in their preaching  
& printing acknow-  
ledge themselves yours.*

*For your sakes they were first made,  
and it is not for their owne they are  
now made common. I was put upon*

*A 3*

*two*

## The Epistle

two evils, either to print that which was bad, or else by transcribing suffer it to be made worse. I have chosen the lesse, and God may bring good out of it. Discourses of this nature are few, yet great need have Sea-men of them, debarred for the most part from the sweet comforts, and many helpes which our Church at home affordeth; Hee that considers the one will not condemn these Sermons for Waste: and hee that is sensible of the other will not aske to what purpose are they? Yet though others should cast dead flies into this ointment, my hope is you will

Dedicatorie.

*will approve it for bonum opus,  
and afford it your Patronage. And  
so I commit it to you, and you to the  
protection of him that is able to keepe  
you, God blessed for evermore.*

Yours in Christ

Henry Valentine.



## PSAL. 107. 23.

*They that goe downe into the Sea in Ships, and  
doe their businesse in great waters.*

**A**S the Power of God in the beginning laid the foundation of the world, so his Providence ever since hath borne up the pillars of it. Yet the *Epicureans*, and *Aristotle* himselfe (as *S. Ambrose* witnesseth) chained up God as it were, and confined Him, and his providence to the circle of the Heavens. And as *Moses* was perswaded by his father in Law to admit into his consideration none but weighty and important affaires, and to transmit ordinary businesse to the deliberation of inferiour Magistrates: So these foolishly perswaded themselves that God would not disquiet, nor trouble himselfe with the government and administration of the world, which is one of those *Res exiguae* which the Poet sayes *Iupiter* is not at leisure to looke after; but rather that the world, and all the events and passages in it are committed to *Fortune*. But whatsoever they pretended, *Peter Martyr* sayes well, that they advanced this opinion that they might sinne with more freedom, and lesse feare, as the whorish woman tooke advantage from her husbands absence, to admit a stranger into her bosome, and to fill her selfe with dalliance till the morning.

But as for us we know that God is present in

B

all

*Nilil de nobis  
curare Deum di-  
cunt Epicuræi,  
Dei providenti-  
am usq. ad Lu-  
nam descendere  
asserit Aristot.  
putatq. Deum  
suis contentum  
esse finibus. Am-  
brof. l. i. offic.  
cap. 13.*

*Scilicet hic supe-  
ris labor est, ea  
cura quætos solli-  
citat!*

*—sed Te  
nos facimus For-  
tuna Deum, celo-  
que locamus, Ju-  
venal.*

*Cum turpiter, &  
flagitiose vive-  
rent, ne perpetuo  
metu supplicio-  
rum cruciarentur,  
hanc sibi consul-  
tationem excogi-  
tare voluerunt.*

*Pet. Mart. c. 13.  
loc. commun.*



Wisd. 6.7.

Mat. 10. 29, 30.  
*Ad culicem &  
 pulicem, Provi-  
 dentia mundus  
 administratur us-  
 que ad folia vo-  
 latica. August.*  
 conf. 1.7.c.6.

all places, and that the golden chaine of his providence reaches unto the *least* and *lowest* of his creatures, for can God bee ashamed to *care* for that which he was not ashamed to *create*? No, he *hath made the small, and the great, and careth for all alike.*

The *haire* of our *heads*, the *fowles* of the *aire*, the *flowers* of the *field*, nay, sayes S. *Augustine*, the *Gnat* and *Flea*, and the *flying leaves*, which are tossed to and fro with the wind, are all within the compasse of it. And *David* in this *Psalme* tels us that the traveller meets it in the *wilder-nesse*, the *Captive* in the *prison*, the *sick man* in his *bed*, and the *Sea-man* in the *deepe waters*, for there is *no* place where God is not. Now because I am to speake to you of the *Tribe of Zebulun*, who are here met together to offer up your anniversary sacrifice of praise and thanksgiving, I will single out the last instance, and God make these Sermons as *profitable* to you, as they are *fit* for you.

The whole frame, and building stands upon foure pillars.

1. The *Mariners Profession*.
2. The *danger* of that profession.
3. The *deliverance* from that danger.
4. The *duty* after that deliverance.

The *Mariners Profession* is to goe downe to the Sea in Ships, and to doe businesse in great waters. Wherein we will consider these two things :

First, that *Mariners*, and all other men have a  
*worke*

worke, and a *businesse* to doe.

Secondly, that Mariners have a worke of their *owne* in *Ships*, and in the *deepe waters*, and *what* that is.

First, here is a *worke* and *businesse* to be done. I.  
The Angels of what order soever have a *businesse* assigned them, for they are all *ministring spirits*, and are sent abroad for the good of those that shall be heires of salvation. And the Scripture describes them with wings, because they doe their worke, which is the will of God, with all readinesse and alacrity. And therefore wee desire in the Lords prayer, that his will may bee done in *earth*, as it is in *Heaven*.

Man in *Paradise* must not be idle, God imployes him, and sets him a worke, which was to dresse the garden. And we that are the *Sons* and *Daughters* of *Adam*, must not eate a morsell of bread, till we have earnd it with the sweat either of our *Browes*, or of our *Braines*. *He that* will not worke let him not eate sayes the *Apostle*: which Law if it was put in execution, I thinke there would more die in a week of *idlenesse*, then does in a whole yeare of all other diseases.

It is an old and true saying, that *sloth* is the cause of *sinne*, and *idlenesse* the fruitfull mother of *wickednesse*, for by doing *nothing* we learne to doe *ill*. Our Saviour couples them together: Thou *wicked* and *slothfull* servant. *Otia dant vitia.*

And *salomon* sayes that the *field*, i.e. the *soile* of the *sluggard* is all growne over with thornes, and the face thereof covered with nettles. *Wa-* *Prov. 24. 31.*

ters that stand still and have no current, putrifie and breed venemous creatures. Bodies that have no exercise grow obstructed with grosse humors. Dead *carcasses* that have neither sense, nor motion are devoured with crows and ravens. Certaine it is, that when we are most *laxie*, the devill is most *busie*, for he watches his opportunity, and sowes the tares of his Temptations when men *sleepe*. David tarries at home, and takes a nap upon his bed in the day time, and then suns himselfe upon the battlements of the house, when he should have beene in the field fighting the Lords battels, and then hee that had triumphed over his 10000. Philistins is vanquished by a naked woman. The counsell therefore that S. *Ierom* gives *Rusticus* is good, *Alwayes* (*sayes hee*) *be doing something, that the dewill may not find thee idle, for he cannot easily prevaile against him who is well occupied.* So then, as in *Iacobs* ladder some Angels *ascended*, and some *descended*, but none stood still; let us be either *ascending* in the duties of our generall callings, *hearing, reading, praying, meditating* : or *descending* in the duties of our particular callings, in a competent provision of such things as concerne our families, and the outward man; but let us not stand still; Christ cannot indure that, as appears by his reprehension of those he found in the market place, *why stand you here idle all the day?* In a word, God will have no *cyphers* in his *Arithmetique*, no *truants* in his *Schoole*, no *blankes* in his *Almanacke*, no *barren trees* in his *Orchard*, no *loysterers* in his *Vineyard*,

*Semper aliquid  
operis facito, ut te  
diabolus inveniat  
occupatum; non  
enim facile capi-  
tur à diabolo qui  
bono vacat exer-  
citio. Jeron. in  
epist. ad Rustic.*

*Vineyard*, my Text charges every man with a worke, and businesse.

But now the *Aposle* tels us that there are diversities, and distinctions of operations, and so there hath beene from the beginning. *Cain* was a tiller of the ground, but *Abel* a keeper of sheepe. *Jubal* was a *Musitian*, but *Tubal* an artificer in brasse and iron. *Reuben* delighted in his flockes of sheepe, and herds of cattell, but *Dan* and *Asbur* applyed themselves to the *Sea*. For as the body could not stand without a distinction both of members and offices: so neither could a common-wealth subsist if there was not a difference both of persons, and also of Professions. Hence is that of the *Aposle*, let every man doe his owne businesse, or those things which properly belong to his owne calling. So then, a man must have a businesse of his owne, the businesse of the *Husbandman* is to till the ground, the businesse of the *soldier* is to fight for his countrey, the businesse of the *Minister* is to instruct the people, and the businesse of the *Mariner* is to goe to sea in ships, and what he is to do there I shall now shew you, which is the second part of the text.

1 Cor. 12. 6.

1 Thes. 4. 11.

I confesse that in this businesse of the great waters, is comprehended whatsoever belongs to the art of *Navigation*, as the hoystring of sailes, the casting and weighing of *Anchor*, &c. But yet the businesse of the *Seaman* may bee reduced to these two heads, *Fishing* and *Merchandise*.

2.

As for *fishing*, *Musculus* will have this the businesse intended in the text, and in the old Te-

Muscul. in loc.



Eccles. 9. 12.  
Amos 4. 2.  
Job 41. 7.

Revelat. 4. 6.  
Mat. 13. 47.  
*Et tu piscis es  
qui viscera inva-  
dis aliena, et de-  
mergis infirmum,  
qui cadentem per-  
sequeris in pro-  
fundum. Cave ne  
dum illum seque-  
ris, ipse incidat  
in validiorem.*  
Ambr. Hexam.  
lib. 5. cap. 5.

*No' O bone pis-  
cis Petri hamum  
timere, non occi-  
dis sed consecrat.*  
Ambr. Hexam.  
lib. 5. cap. 6.

strument we reade of it in many places, and of all the instruments that appertaine, and belong to it. As of *fish nets*, of *fish hookes*, of *fish-speares*. And in the new Testament we finde it much honoured by our Saviour, who chose but twelve Apostles out of the whole world, and *four* of those twelve were of this profession. *Simon Peter* and *Andrew* his brother, and the two sons of *Zebedee James* and *Iohn*. And the reason it may be why he made so many *fishermen* Apostles, is the proportion and resemblance that is betwixt these two callings. The one are *Fishermen*, and the other *fishers of men*. This world is the *Sea*, and the men that inhabite it are *fishes*, for the greater devoure the lesse, as *Ahab* swallowed downe the Vineyard of *Naboth* and made no bones of it. The Gospell is the cast *net*, for as *Basil* observes well, it hath both corks and leads annexed to it. The *corkes* are the comfortable *promises* of mercy that we *despaire* not: and the *leads* are those heavy *threatnings*, and *comminations* of judgement that we *presume* not. The *fishermen* which cast this net are the *Ministers* of the Gospell, with whom it fares for the most part as it did with *Peter*, they cast out the net all the day long and catch nothing. But *O good fish* (*sayes S. Ambrose*) *doe not feare the hooke of S. Peter*, for it *will not kill, but consecrate thee*. The other businesse is that of *Merchandise* by *exportation* of those commodities wherein we abound, and *importation* of those necessities, and conveniences wherein we are defective.



It hath pleased the manifold wisdom of God to enrich severall countries with severall commodities. Gilead was famous for balme, Sheba for incense and sweet spices, Ophir for gold and precious stones, Tyre for Firre trees and Cedars. Now such is the use of merchandize, and benefit of navigation, that by a strange kinde of conveyance it carries and transports one countrey into another, and like the Bee brings that into our owne hive, which was sucked out of the flowers growing in anothers garden. And these two constitute and make up the Sea-mans businesse; as for them that goe to sea neither to trade, nor fish unlesse it be for the lives, and goods of other men, they are without the compasse of my Text, and consequently not within the compasse of Gods providence, and protection. And now let me clothe and adorne the Seamans businesse in some circumstances, and adjuncts which tend both to the advancement of the worke, and the incouragement of such as undertake it.

First it is a lawfull, and a warrantable businesse, and it is no small matter for a man to be assured that hee lives in a warrantable calling. Many professions there are start up, which are but of yesterday, and wee may well suspect that the pride, wantonnesse, luxury, and curiositie of these last, and worst times invented them. But as for this we need not doubt it, it was the portion which Jacob at his death bequeathed his son Zebulun, and the blessing which Moses the man of God bestowed afterwards upon that Tribe. The lawfull

*Nihil est ex omni parte beatum*  
Horat.  
*Non omnis fert omnia tellus.*

*India mittit ebur, molles dant thura Sabæi, totaque thuriferis Panchaia dives arenis.* Virgil.

Genes. 49. 13.

nes of it will appeare if we consider how much the *Church* and *Commonwealth* are indebted to it.

As for the *Church* the time was when it was folded up in a little roome, God was knowne no where but in *Iury*, he had no *Tabernacle* but at *Salem*. That nation like *Gideons* fleece was moistned and bedewed with the *Sermons* of the *Prophets*, with the *Doctrines* and *Miracles* of *Christ* and his *Apostles*, when all other nations were dry, that nation like the inhabitants of *Goshen* had light in their dwellings, when the *Gentiles* lay wrapt, and muffled up in more then *Egyptian* darknesse. But this was but for a time, a prophecy there was that God would enlarge *Iaphet*, and perswade him to dwell in the tents of *Shem*. And there was a promise too, that in the last dayes the Law should goe forth from *Zion*, and the word from *Ierusalem*, that it might runne from the one end of the world unto the other, so that no Nation should bee hid from the heat, or deprived of the comfort of it. Now then, howsoever *Christ* and his *Gospel* might be conveyed to many Nations of the same *Continent* without the helpe of the Sea, or benefit of shipping; yet we that inhabite the *Islands*, which God hath moated about, and surrounded with a girdle of waters, had for ever sate in darknes, and in the shadow of death. But now let the multitude of the *Isles* rejoyce sayes *David*; let them give glory unto God; and praise him in the *Islands* sayes *Esay*. For now that of *Ezekiel* is fulfilled, In that day I will send my *Messengers* unto them in *Ships*.  
Who

Who the messenger was that was first employed and bound for *this Island* with that rich and invaluable lading of the Gospel is uncertaine. Some say it was the *Apostle S. Paul*, that great Doctour of the Gentiles. Others say it was *Simon Zelotes*, who was crucified and buried here. But most are of opinion it was that honourable Senatour *Ioseph of Arimathea*, who with twelve others was sent over by *S. Philip* out of *France* into *Britaine*, who dyed here and was buried at *Glastonbury*. Whosoever it was wee are much bound to Almighty God, that notwithstanding the distance of the place, and danger of the Sea, he arrived safely with the Gospel, and with that Christ on whom we beleeve, in whom wee trust, to whom we pray, and by whom we looke to be everlastingly saved.

As for the *Common wealth*, shipping is the very nerves, and sinewes, the strength and security of a nation, and our ships are (and so they may well be) called the walls of our Kingdome. And next to the protection of Almighty God, the wisdom of a gracious King, and the unanimity of the people, they are the lockes of *Sampson* wherein our strength consisteth.

Moreover by this meanes the want, and indigence of our country is supplied with the wealth and abundance of another. For God hath disposed the parts of the world, as the members of the body, and hath so tyed them together in mutuall and reciprocall offices, that no part of the whole universe can say to another, *I have no need of thee.*

C

As

*Theodor. de rez.  
rand. Græcorum  
affect. l. 9.*

*Niceph. l. 2. c. 48  
Dorothe. in Synops.*

*Caput unde robur  
& nervi manant  
in Rempub.  
Laur. Med.*

*Dissipata sedora  
mundi traxit in  
unum Thessala  
pinus. Seneca in  
Medea.*

As for this countrey wherein we live, I may say of it as the Scripture doth of the plaine of *Jordan*, behold it is even as the garden of God, it may as well stand upon its bottome, and boast an *Autarchie*, and *selfe sufficiency*, as any place whatsoever, and yet we are beholding to others for their *Mineralls*, *Spices*, and that which is most necessary, their *Drugges*.

Esay 23. 8.

Hoc certum est  
omnibus hodie  
gentibus navi-  
gandi industria  
& peritia superi-  
ores esse Anglos,  
& post Anglos  
Hollandos.  
Keckerm.

Secondly, the businesse of the merchant is an *honourable* businesse and imployment, as we read of the merchants of *Tyre* that they were *Princes*, & her traffiquers the *honorable* of the earth. This is that which hath advanced the heads of those three flourishing States in *Christendome*, *Venice*, *Genoa*, and the *Low-countries*, who by their strength in shipping, & industrie in *Navigation*, are arrived at such a degree of honour, and eminency that many *envy* it, and all *admire* it. The time was when this was the peculiar honour, and glorious prerogative of this nation as *Keckerman* confesses, for (saith he) *It is certaine that the Englishmen are the best sea-men, no nation in the world can compare with them either for art or industrie, and next to them are the Hollanders*. But I feare I may say as the daughter of *Eli* did when the *Arke* was taken, where is the glory? or the glory is departed from our *Israel*, or if not departed, yet much *eclypsed*. Such is our sloth and negligence, such our tendernesse and delicacie that wee cannot brooke the dangers of the Sea, nor the confinement of a *Cabbin*.

Thirdly, the businesse of the merchant is a  
gainfull



*gainfull businesse. And hence is it that Salomon*  
*compares his good huswife to a Merchants Ship,*  
*which brings in riches from a farre countrey.*  
*Such was the riches of Salomon that all his drink-*  
*ing vessels were of gold, and all the vessels of the*  
*house of the forrest of Lebanon were of pure*  
*gold, none were of silver; it was not any thing*  
*accounted of in the dayes of Salomon. And the*  
*reason of this wealth is given in the next verse,*  
*For the Kings ships went to Tarshish with the ser-*  
*vants of Hiram; every three yeares once came the*  
*ships of Tarshish bringing gold and silver, yvorie, and*  
*apes, and peacocks, so that King Salomon passed all*  
*the Kings of the earth in riches, and wisdom. It is*  
*said of Tyre that by her traffique shee had increa-*  
*sed her riches, and through the multitude of her*  
*merchandise lived in such plenty and abundance*  
*as if shee lived in Eden the garden of God, being*  
*covered with gold, and precious stones. I make*  
*no question but some of you which heare mee*  
*this day, will confesse with Iacob, that when you*  
*first passed over Iordan, when you went first to*  
*Sea your portion was not great, yet now behold*  
*God hath enriched you with the blessings of the*  
*deepe, and the treasures hid in the sands; take*  
*heed therefore that your hearts be not lifted up,*  
*doe not sacrifice to your nets, and ships, as though*  
*by them your portion was plenteous, and your*  
*morsels fat, doe not kisse your owne hands, say*  
*not it is your owne wisdom, or understanding,*  
*your owne art or industry that hath gotten you*  
*this wealth, but confesse that it is the Lord your*  
Prov. 31. 14.  
2 Chron. 9. 26;  
21, 22.



God that hath given you power to gather riches, and that it is his *blessing* that maketh rich. And then there wants but one thing to make up all, and that is when God prospers you with rich voyages, and safe returns, you have a care to pay him his *Custom*, (I exclude not the Kings) for if you steale that you may forfeit all. And Gods *Custom* is your *charity* to his poore members, for whatsoever you doe to one of them, he takes it as done to himselfe. As you get your wealth by the waters, so cast your bread upon the *waters*; upon the weeping cheekes of comfortlesse widdowes, of fatherlesse children, and their *prayers* will bee the best *gale* to waite your soules through the *waves* of this troublesome world unto your desired *haven* the Kingdome of Heaven. Whither he bring us all that hath so dearly purchased it for us, Iesus Christ the righteous: To whom with the Father, and the Holy Ghost, be all Honour and praise, might and Majesty now, and for ever: Amen.

\*\*\*

PSALM

PSAL. 107. 24.

*These see the workes of the Lord, and his wonders in the Deepe.*

**Y**OU have seene before that the *businesse* of the Seaman is *warrantable*, *honourable*, and *profitable*, and yet there is another *adjunct* waites upon it, and that is, that it is a pleasant and *delightfull* businesse, for they see those *works* and *wonders* of the Lord in the deepe, which they could not see upon dry land. If you put the same question to mariners that our *Saviour* did to the multitude, *What went you out far to see?* The text answers for them, that they see the workes of the Lord, and not his *ordinary* and every dayes workes, as needs shal be with the winde, or men clothed in soft raiment; (for this is too common to be a wonder,) but they see things that are *indeed* strange, rare, admirable, and wonderfull.

Mat. 22. 8.

In which verse there are two things to be considered.

First, the *object*, or things that may be seene, and they are of two sorts, the *marks*, and the *wonders* of the Lord.

Secondly, the *subject*, or place where they may be seene, and that is the *deep waters*.

But I had rather resolve the text into these three conclusions.

First, God is a *working* God, for here are the *workes*

workes of the Lord.

Secondly, among the workes of God some are more wonderfull and admirable then others, for here are the *wonders* of the Lord.

Thirdly, the *Sea* is a place wherein wee may see both his *workes* and *wonders*.

For the first, some have beene so transcendently presumptuous as to enquire how God imployed himselfe in that vast space of *eternitie*, and what he did before hee created the world, which is not yet of fixe thousand yeares standing. To them I say as the Angell did to *Manah*, *Aske not after it for it is secret*. Or as *David*: *Such knowledge is too wonderfull for thee*: or as he in *S. Augustine*, *God was making hell to torment such as will pry into the Arke of his mysterious and reserved secrets*.

*Quid faciebat  
Deus antequam  
faceret coelum &  
terram?  
Alia (inquit)  
scrutatoribus ge-  
hennam parabat.  
Aug. conf. lib.  
11. cap. 12.*

The first worke of God *ad extra* was the *Creation*, which consists of many faire, and noble pieces.

*Job. 38. 7.*

Some were of opinion that God created the *Angels*, and then the *Angels* as his instruments created inferiour natures. Indeed the *Angels* were created first, and are the first fruits of Gods wayes, and they did sing together, and shout for joy when the foundations of the world were fastened; but they did not lay so much as one stone in that building. It may be *Moses* in the history of the *Creation* makes no mention of the *Angels*, least describing the glory and excellencie of their natures, wee might joyne them in *Commission* with God, and make them his  
*associates,*

*associates, and so rob him of the glory.*

Another error there was, and that amongst the Jewes; that God after hee had finished the worke of the Creation sate downe; and ever since hath kept a *Sabbath*, and made it *holy day*. But our Saviour confutes this, for sayes he, *My Father worketh hitherto*, governing and conserving what he hath made that they slide not back againe into their first *nothing*. There is no day wherein God doth not *create* new soules which he infuses into these bodies which are daily conveyed in the womb, there is no day wherein he does not *justifie* some sinner; and to justifie a sinner is a greater worke then to create one just, there is no day wherein hee does not *glorifie* some Saints who lived in his *feare* and dyed in his *favour*.

Nay, let me tell you that those workes which we call our *owne*, are of *his* working, witnesse the Prophet, *Thou hast wrought all our workes in us*: witnesse the Apostle, *It is God that worketh in us both to will and to doe of his good pleasure*. Witnesse our Saviour, *Without me yee can doe nothing*. The Apostle therefore uses this correction, *Not I but the grace of God that was in me*.

Now as man is the image of his Maker so he should affect conformity and resemblance to his patterne, and be a worker together with God. The maine worke of a Christian is the worke of *Salvation*; *Worke out your salvation with feare and trembling*, saith the Apostle. A worke which if we dispatch not before we die, we are undone for

*Putabant Deum  
sist laborem fa-  
bricati mundi  
usq; ad hunc di-  
em quasi dormi-  
re. Aug. in c. 9.  
Joann.  
Iohn 7. 15.*

*Deus agens qui-  
escit, quiescens  
agit. August.*

*Agit animas ra-  
tionales quotidie  
creando, impios  
justificando, pur-  
gatos ab omni re-  
atu in caelis bea-  
tificando. Carth.  
in 5. Joann.*

*Esay 26. 12.  
Phil. 2. 13.*

*Iohn 15.*



John 9. 4.

2 Cor. 6. 2.

*Minimam vite  
portionem dabat  
forano, minorem  
cito, nullam otio.  
in vita leon.*

2.

Esay 28. 29.

Du Bartas.

for ever. And therefore our Saviour quickens us, and calls upon us to ply it hard whilest it is day; So long as wee are in this world it is day with us, and we may worke; and it is the day of *salvation* too, so that we may worke out our *salvation*; but when we dye it is *night* with us, (and who knowes whether it may not be this night?) and then we cannot worke.

But besides this we have a worke to doe, and that is the worke of our particular callings. S. *Paul* would have every man eate his *owne* bread, and his *owne* it is not till his *head*, or his *hand* hath wrought for it. *Salomon* hath appointed a time to every businesse, but he allowes no time for idlenesse, and *Erasmus* reports of S. *Ierome*, that hee allowed but little time to sleepe, lesse to weare, but none to sloth. But of this we have heard more in the former Sermon.

The second part of the Text, is, that amongst the workes of God some are more wonderfull and admirable then others, for here are *wonders* as well as *workes*.

I confesse with the Prophet that God is a wonderfull and excellent workeman: and that all his works are admirable. For they were made of *nothing*. It is true in Philosophy that out of nothing can nothing be made; but it is true in Divinity that out of *nothing* were all things made that are made. So the Poet.

*Nothing but nothing had the Lord Almighty  
Whereof, wherewith, whereby to make this City.*

Againe, all the workes of the Lord are wonderfull



derfull if wee consider the *manner* of their making.

If you aske what tooles, what leavers, what engines, what instruments, what labourers God used in so great a worke, *Moses* tells you he did but say let it be so, and it was so; and *David* sayes *He spake the word and they were made, he commanded and they were created.* So that the creation of the world, was like the building of the *Temple*, there was no noyse of any toole, or hammer heard in it; but like *Ionas* his gourd though it was not planted, nor watered grew up on a sodaine, even in the short space of sixe dayes, and this is another wonder. The *Temple of Ierusalem* was a stately and magnificent building, yet it was not built in lesse time then forty and sixe yeares, notwithstanding many hands went to it; but the whole fabricke of heaven and earth was finished in the space of sixe dayes: and hee that made it in so few dayes, could (if he had pleased) have made it in as few minutes. Thus then are all the workes of the Lord wonderfull; yet as the Apostle sayes of the starres, *One starre is more glorious then another*: so say I of Gods workes, some are more admirable and wonderfull then others, as being either lesse *common*, or more *curious*.

First, that which makes some of them more wonderfull then others is, because they are lesse frequent and *common*. The people marvelled at the multiplication of the loaves, and fishes, and were so affected with the strangeness of the miracle, that they would have made *Christ* a

D

King

*Quis huiusmodi facta conuenit? quis concessit impensas? quis laboranti Deo suam operam ministravit? Ambr. in orat. de fide, resurr.*

*John 2: 26. Sex diebus factus mundus. Non quod Deus tempore indigerit ad constitutionem ejus, cui intra momentum suppetit facere quae velit: sed quia ea quae sunt ordinem querant. Ambr. in ep. ad Horont. Ista est causa admirationis cum res aut singularis est, aut rara. Aug. in ep. ad Evod. Perseuerantia consuetudinis amittit admirationem. Aug. de Trin. 1. 3. c. 2. Quam multa usitata calcantur, quae considerata stupentur.*

Quid non mirum  
facit Deus in om-  
nibus creaturæ  
motibus nisi con-  
suetudine quoti-  
diana viluissent?  
Aug. in epist.  
ad Volusian.  
Psal. 19.

Exant homines  
invarialia mon-  
strum, &c. & re-  
linquunt seipfos,  
nec mirantur. V.  
August. conf. l.  
10. cap. 8.  
In homine princi-  
patus est omnium  
animantium, &  
summa quedam  
universitatis, &  
omnis mundane  
gratia creaturæ.  
Ambr. Hexam.  
lib. 6. cap. 10.  
Mark. 16. 15.  
Eura drominge-  
m. Tertul.

King for it: yet we wonder not at the increase of harvest, and multiplication of the seed though in some grounds it brings forth twenty, in some thirty, and in some an hundred fold. We wonder not at the Sunne though it be the *beauty* and *bridegroom* of nature as *David* calls it: yet wee wonder at the faint light of a *Comet*, because the one we see every day, and the other but seldome.

Secondly, some are more wonderfull, and admirable because more *curious* and *exquisite*. In some creatures wee have onely *vestigium*, the print of his foot: but in others *imaginem*, his image. Some are the workes of his *fingers*, some of his *hand*, some of his *arme*, and the more power or wisdom God hath expressed in their forming, the more wonderfull are they in our eyes.

And because I would not lose my selfe in this field of *Zoan*, this field of wonders; I will determine you to the consideration of *your selves* first. *S. Augustine* taxes such of folly that admired the height of mountaines, the waves of the Sea, the windings of rivers, &c. yet never wondered at *themselves*, who are Gods *Master-piece*, and the *abridgement* and *Epitome* of the whole creation, for man hath *being* with stones, *life* with trees, *sense* with beasts, and *understanding* with Angels; and hence is it that he is called *every creature*. In the making of other things God did but say let this or that be so, and so, and it was so; but when he came to make man, all the persons in the *Trinity* consult and advise about it, *Let us make man after our likenesse*. The Sunne,

Sunne, Moone, and Starres are glorious crea- Psal. 8. 3.

tures, yet are they but the workes of Gods fin- Psal. 119. 73.  
gers; but man is the work of his hands, *Thy hands*

*have made mee, and fashioned me.* I need say no Psal. 139. 14.  
more but what the Psalmist does, *I will praise thee*

*for I am fearefully and wonderfully made, marvellous*

*are thy workes, and that my soule knowes right well,* compono hic can-  
ticum in laudem  
creatoris nostri,  
&c. V. Galen.  
l. 3. de usu parti-  
um.  
*yea I am curiously wrought in the lowest parts of the*

*earth, and the word in the originall signifies such*

*art and curiositie as is used in needleworke, and*

*imbroidery.*

And as *Man* is more wonderfull then other

creatures, so some parts of man are more admi- In ep. ad Volu-  
lian. quod sci &  
tura in celo, hoc  
oculi in homine.  
Ambr. Hexam.  
lib. 6. cap. 9.

vable and artificiall then others. *S. Augustine*

wonders most at the eye which though it bee but

a small member, yet in an instant runs from one

side of the heavens to the other. And thus ha- Job. 38.

ving a little discovered you to your selves, let

me lead you abroad into the world and see what

wonders we can there meet with.

If we climbe up into *heaven*, we shall finde it

as full of wonders as it is of *starres*, for euery star

is a wonder; being as *Astronomers* observe (if

truly) of a greater magnitude then the body of

the whole earth. If we descend a little lower,

who is able to satisfie these questions? *Hast thou*

*entred into the treasures of the snow?* or *hast thou*

*seene the treasures of the haile?* *Hath the raine a fa-*

*ther?* and *who hath begotten the drops of dew?* out

*of whose wombe comes the ice?* and the hoary frost

*who hath gendred it?*

If we goe downe yet lower, from the *aire* to

D 2

the



*Quid enumerem  
succos herbarum  
salubres? quid  
virgultorum, as-  
sokorum remedia  
a? &c. V. pluram  
in Amb. Hex.  
cap. 8. de die  
tertio.*

*Imitare si potes  
apis edificia,  
formice stabula,  
araneæ retia,  
borabycis flamina  
Tertul. l. 1. ad-  
vers. Marcion.*

Rom. 11. 33.

Psal. 8. 1.

Psal. 86. 8. 10.

the earth, we shall finde that plants, and trees, and minneralls have wonderfull vertues, nay that the earth it selfe is a wonder, for it hangs as a ball in the midst of heaven, and though it have no pillers to uphold it, nor buttresses to comprehend it, yet it stands fast for ever and shall never be removed. Looke (sayes Tertullian) upon the buildings of the Bee, or the lodgings of the Ant, or the webs of the Spider, or the threads of the silkworme, and imitate them if thou canst. And thus we see the point cleared.

Now our duty is when we see these wonders to breake out in an acknowledgement of God, of his excellencies, and glorious Attributes which are displayed in these creatures. *O the depth of the riches both of the wisdom, & knowledge of God! O Lord our Lord how excellent is thy name in all the earth! Among the gods there is none like unto thee O Lord, neither are there any workes like thy workes: for thou art great and doest wondrous things, thou art God alone. O that men would therefore praise the Lord for his goodnesse, and declare his wonders to the sonnes of men.*

Little children, and ignorant persons when they see a curious picture, gaze upon it, and please themselves in the beauty of the colours, but they consider not the art, and skill of that hand which limmed it: so we see the wonders of God with our eyes, we heare of them with our eares, wee taste them with our mouthes, wee feele them with our hands, yet our hearts are not affected with them as they should be; neither doe we consider those



those glorious *Attributes* of *power*, *wisdom*, *goodnesse*, and *mercy* laid open in them. If we did, the consideration of his *power* would make us *fear* him; the meditation of his *goodnesse* would make us *love* him; the contemplation of his *wisdom* would make us *praise* him, according to that of the *Psalmist*, *Declare his glory among the heathen, & his wonders among all the people, for the Lord is great, & greatly to be praised, he is to be feared above all gods.*

*Psal. 96. 3. 4.*

Secondly, if the Lord hath made such wonderfull and admirable things for us in this world which is but our *cottage*, how excellent and admirable are those things which hee hath provided, and prepared for us in *heaven* which is our *palace*. If I was the sweetest finger in all *Israell*, if I had the tongues of *men*, and *Angels*; I should not be able to expresse the least part of them. *S. Paul* spoke with tongues more then all the rest of the *Apostles*, and the *Barbarians* called him *Mercury* the god of eloquence; yet these things are so admirable and transcendent, that the strength of his expressions, and the straines of his eloquence could not reach them. And therefore he telleth us not what they are, but what they are not. *Eye hath not seene, nor eare heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him.* The eye of man sees much, yet the eare heares of many things which the eye never saw. I never saw *Salomons Temple* in its *beautie*, nor *Rome* in her *glory*, nor *Christ* in the *flesh*, yet my eare hath heard much of them. But if there be any thing

*1. Cor. 2. 9.*

which my *ear* hath not heard, yet my *heart* is able to conceive it. I never heard the *thunders* that were upon mount *Sinai*; I never heard *Paul* in the *pulpit*, yet I conceive how *terrible* was the one, and how *powerfull* was the other. But these things are so high, and admirable, that I can neither *perceive* them by the *sense*, nor *conceive* them by the *understanding*. When the *Queene of Sheba* came to the Court of *Salomon* she was ravished with the wonders she saw there: when we come to heaven the Court of him that was greater then *Salomon*, how shall we be ravished to heare the *Hymnes* and *Hallelujahs* of *Angels*, to see the *face of God*, the *body of Christ* our Saviour, the *beauty* of the new *Ierusalem*, and our *vile* bodies made like his *glorious* body? But who is fit for these things? I leave therefore these wonders which God hath provided for us in *Cælo* in heaven, and come to those which are in *Salo* in the Sea, for this is our third and last part, That the *workes* and *wonders* of the Lord may be scene in the *Sea*, and *deep waters*.

3. Part.

God who is wonderfull in all his workes, is most wonderfully wonderfull in the *Sea*, for it is as full of *wonder*, as it is of *water*. Some restraine my Text too strictly to those wonders which God shewed in the red-sea, which was a *Cause* to the *Israelites*, but a *grave* to the *Egyptians*. Or to those which he shewed in the Sea when the Prophet *Jonas* was cast into it, as the sodaine calme, and the restitution of his Prophet from the belly of the whale. But our *Prospect* will be  
more

more faire, and delightfull if wee inlarge it in these particulars following.

First the *situation* of this *Element* is wonderfull. I will not here dispute the question whether the Water or the Earth be higher; sure I am that the *elevations*, and *swellings* of the Sea are wonderfull; and were it not that the Lord on high is mightier then the noise of many waters, it would breake out (as once it did) into an universall *Deluge*, and *Inundation*. But God hath shut up the Sea with doores, he hath swaddled it with darkness, he hath set it bounds, saying, *Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed.* I reade of one *Canutus* sometimes a king of this *Island*, that standing by the *Thames* at a flowing water, commanded the waves to come no nearer: But the River for all this kept its course, and if the King had not given ground, would have drowned him: with which (saies the story) hee was so much affected, that he hanged up his Crowne in *Westminster*, and would never after weare it. To command the Elements is his prerogative that made them. *Feare you not me, saith the Lord? Will yee not tremble at my presence? which hath placed the Sand for the bound of the Sea, by a perpetuall decree that it cannot passe it, and though the waves thereof tesse themselves, yet they cannot prevaile; though they roare, they cannot passe over it.* And *Hesychius* saies that the Sea is as afraid of the banke of sand, as we are of thunder.

Secondly, the *Motion* of the Sea is as strange and wonderfull as the former. It is reported of

*Aristotle*

*Job. 38.8,9,10.*

*Jerem. 5. 22.*

*Infamissimo omnium vilis saculi pudere vis maris etiam in tempestate cohibetur. Amor. Hexam. c. 2. de die 3. τὸν νεῖκετον ἀ- εὐ τῆς ἁλῆος.*

*Aristotle* that great *Secretary* of Nature, that not being able to conceive the reason of the *ebbing* and *flowing* of the Sea, he threw himselfe into it, using these words, *Because I cannot comprehend thee, thou shalt comprehend mee.* And howsoever this hath received many subtile and curious discussions, yet all confesse it a wonder, and secret of Nature. For suppose it be the naturall inclination of this Element, which at the first covered the face of the Earth, and does as it were labour to recover its ancient *Inheritance*; Or suppose the *Moone* to be the cause of it, as most determine, (for this Planet hath a regencie, and dominion over moist bodies) yet it is a wonder still. It is as admirable that the *Influence* of the *Moone* should cause such an elevation, and agitation of the waters, as if God had imprinted this *qualitie* in the Element it selfe. For my part, I shall ever say with the Psalmist, *Thy way is in the Sea, and thy path in the great waters, and thy footsteps are not knowne.*

Thirdly, the *Multitude* and *Variety* of creatures that live, and move in it, is very wonderfull. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches: So is the great, and wide Sea, wherein are things creeping innumerable, both small, and great beasts.

*Pliny* is of opinion, that there is no creature upon the earth, but there is something in the sea that resembles it; and so the Poet elegantly:

Psal. 104. 24, 25

*Quicquid nascitur in parte naturae ulli, & in mari esse, praeterquam multa quae nusquam alibi.*  
Nat. hist. l. 9.  
cap. 2.

As



*As many fishes of so many features,  
That in the waters one may see all creatures,  
And all that in this All is to be found  
As if the world within the Deepes were drown'd.*

*De Barrai.*

*Adverte O homo  
quanta plura in  
mari, quam in  
terris sunt. Amb.  
Hex. l. 5. c. 2.  
Genes. l. 11. c. 20.*

When God blessed the earth, hee said let it bring forth: but when he blessed the waters hee said let them bring forth abundantly. And the Hebrew word which signifies a *fish*, comes of a root which signifies to *increase*, and *multiply*. Now to discourse of the severall creatures in the Sea, would be as hard a taske as to count the *waves*, or number the *sands*, and therefore I will follow *David*, and single out only the *Leviathan* a creature so strange, and admirable, that *Iob* sayes, *upon the earth there is not his like.*

*Dag, a Dagab,*

*Job 41. 33.*

In the history of the *Creation* it is observable, that God does not mention any *beast*, or *fowle*, or *fish*, but this onely. It is said that God created the fowles of the ayre, but there is no mention of the *Dove*, or *Eagle*. It is said that he created the beasts of the field, but neither the *Horse* nor *Elephant* is named. But in the worke of the fifth day it is said God created the great *Whales*. Great they are indeed, for some have appeared in the waters as if they had beene *Islands*. *Plinie* writes, that in the *Indian* sea they are found of three or foure *acres*, or *furlongs* long. *S. Ambrose* sayes they are reported to have bodies as big as *mountaines*. That they are very great appears by the Scripture, for their *jawes* are likened to

*Genes. l. 1. c. 21.*

*Aequalia moni-  
bus corpora habe-  
re predicantur.  
Hexam. l. 5. c. 10.*

*E.*

*doores,*

Job 41. 5. 6. 22.

Magnus parvo,  
vastus & immen-  
sus imbecilli sit  
præda. Basil. hom.  
10. in Hexam.

Psal. 104. 26.

4.

Πη δὲ λέγει. Jam.  
3. 4.

Actus Magnæ.

doores, their Scales to sheilds, and they are said to make the Sea boile like a pot or caldron. And this fish being of so stupendious a magnitude was named for the declaration of Gods power, and also of his goodnesse, who gave us dominion over it. S. Basil speaking of the manner of catching them in his time, wonders that so vast, and immense a creature, should be taken by so weake a thing as man is. I come now unto the last yet not the least wonder, and that is the Art of Navigation, for David hath joyned both these together, There goes the ships, there is that Leviathan.

Howsoever a Ship be the work of the Carpenter, yet I may truly call it one of Gods wonders. The first ship that ever I read of was the Arke, and howsoever it was built by Noah and others, yet the truth is that Noah was but Gods Foreman, God himselfe was the Master Shipwright that drew the mould, and gave directions, and therefore a ship is, and may well be called *divina* a divine thing. S. James wonders much at the Helme which being but a small piece of wood is able to turne, and command the whole vessell. Who does not wonder at the compasse, and needle? whether the invention of the needle be new, or knowne unto Salomon is a great question. But why might he not know the vertue of this stone as well as of others, especially seeing there was great store of it in Arabia, and in that part which bordered upon him? And surely if it was not knowne to Salomon, he was ignorant of the most polite, and pleasant secret of all Nature. They

They that would be satisfied in this may reade what *Pineda*, and *Levinus Lemnius* have written of it. To close up all then, when we goe to Sea we must not onely intend the advancement of our owne profit; but wee must make a *spirituall* use of the deepe waters, we must see, and consider, and meditate upon these wonders, & those *Attributes* which are infolded in them, that so they may strike us with an awfull reverence, and imprint upon us a religious respect to the Divine power. Hence it is that *S. Ambrose* calls the Sea the *incentive of devotion*, and *school of piety*, for there is nothing in it but doth administer to a spirituall minde matter of pious and heavenly meditation. For example, the ship wherein you saile, is a remembrancer of the *swiftnesse* and *shortnesse* of your dayes, *My dayes* (saith *Iob*) *are swifter then a Post, they are passed away as the swift ships*. And as in a ship whatsoever a man is doing he still sailes on to the end of his voyage: so whether we eate, or drinke, or sleepe, or sinne, or whatsoever wee doe wee hasten to the grave, which is the end of all flesh.

As for the Sea it is an *emblem* of the world, for the world is compared to it, and the people to the waters. Here as in the Sea we have our *calmes* of peace, and our *stormes* of persecution; our *faire-weather* of prosperity, and *health*; and our *foule-weather* of adversity and sicknesse. Here some are swallowed up in the *gulf* of despaire, some are split upō the *rocks* of presumptiō, & the best men are a little leakie. For as a ship cannot passe thro-

*Pined. de reb.*  
*Salom. l. 4. c. 15.*  
*Lemnius de*  
*occult. naturæ*  
*mirac. l. 3. c. 4.*

*Hexam. cap. 5.*  
*de die tertio.*

*Aliquid subin-*  
*trabit. Augult,*

habemus pro  
mari mundum,  
pro navi ecclesi-  
am, pro velo pe-  
nitentiam, pro gu-  
beculo crucē,  
pro nauā Chri-  
stum, pro vento  
Spiritus San-  
ctum. Chrysof.  
Super Math.

row the waves of the Sea, but some water will sink through : so the best men passing through the world will taste a little of the corruptions that are in it, but *S. Augustine* advises us in this case to ply the pump of Repentance, and then there is no danger of sinking, or perishing *everlastingly*.

In a word, the world is the Sea, the Church is the ship, our souls are the passengers, Christ is our Pilot, the word is our compass, Faith is our Helm, Hope is our anchor, Charity our sails, Perseverance our ballast, the Holy Ghost our Gale, and Heaven our haven, whither he bring us that hath purchased it for us, Jesus Christ the righteous, To whom with the Father, &c.



## PSAL. 107. 25.

*For he commandeth, and raiseth the stormy wind,  
which lifteth up the waves thereof.*

**W**E have done with the Seamans Profession, and now come to those Dangers which attend, and accompany this profession. For a *victualler* cannot be without *sinne*, nor a *merchant* without *danger*. The dangers are here laid downe in their causes; principall and efficient, Gods commandement; instrumentall and subservient the blowing of the windes, and the flowing of the waves. This text may bee resolved into these three Conclusions.

Eccles. 16. 37.

First, that the commandement of God reaches, and extends even to senselesse, and inanimate creatures.

Secondly, that the winde is not alwayes still, but sometime stormy: and the Sea not alwayes calme, but sometimes tempestuous.

Thirdly, that there is no Commotion in the ayre, nor Concitation in the waters; but it is the Lords doing. *For he commandeth.*

For the first, God is an universall Bishop, all the places, and parishes in the world, are within his Diocese and Jurisdiction. His title is, Lord of Heaven and Earth, so that all creatures from an Angel to an Ant, from a starre in the Firmament, to a floure in the Pavement, are within his Territories and Dominions.

Mat. 13. 25.

Pfal. 119. 97.

*All are thy servants* saith the Psalmist : and it is not *omnes*, for then it must bee restrained to *Men* and *Angels*; but *omnia*, a word of such latitude, and comprehension that all things *visible* and *invisible*, *rationall* and *irrationall*, *animate* and *inanimate*, and in a word, the *Kingdome* of all created nature is concluded in it. *Whatsoever the Lord pleaseth that doth he in heaven and earth, in the seas and all deepe places. And fire and haile, snow and vapours, stormes and winde fulfill his word. And the lightnings say unto him, Here we are.*

Pfal. 135. 6.

Pfal. 148. 8.

Iob 38. 35.

*Etiam si Deus  
contraria iussit,  
hic tamen magna  
est obedientia.*  
Chryl. Hom. in  
Pfal. 148.

The creatures beside their *naturall* inclinations have an *obedientiall* power, whence it comes to passe (saith *Chrysostome*) that though God command them things contrary to their particular natures, yet they obey him.

Pfal. 114. 5.

David askes the question; *What ayled thee O Sea that thou fleddest? and thou Iordan that thou wast driven backe?* Had the Sea, or the River a tongue to speake to us, as well as they have an eare when God speakes to them, they would tell us that *Vox Domini super aquas, the voice of the Lord was upon the waters*, and so soone as they heard they were afraid. Or as it is in another Psalm, *The waters saw thee O God, the waters saw thee: they were afraid, the depths also were troubled.* And as the commandement of God divided the waters, and controuled their course, so it divides the very flames of fire. It is the property of fire to shine and to burne, our Saviour alludes to it when he sayes *Iohn Baptist was a shining & a burning light*; yet sometime the fire burnes and

Pfal. 29. 3.

Pfal. 77. 16.

Pfal. 29. 7.

does

Does not *shine*, and sometimes it *shines* and doth not *burne*; and so the Lord divideth the flames of fire. The fire in the furnace of Babylon shined, for by the *light* thereof *Nebuchadnezzar* saw the three children, & another with them like the Sonne of God; but as *S. Chrysostome* sayes it did not *urere*, but *irrorare*, it did not *burn* them, but *bedew* them.

The fire in hell *burnes*, for it is a place of extreame *heat*, and a drop of water would be purchased at any rate; yet it *shines* not for it is a place of utter *darknesse*. By which instances we see, that as all things were created by God, so they are commanded by him, for the *Potter* hath power over his *clay*, and God over the *workes* of his owne hands.

Must we not here needs breake out into those words of wonderment and admiration; *Quis est iste?* Who is this, whom even the winde, and the Seas obey? Surely such an one, besides whom there is not such another.

Where is the *Monarch* that dare set down his foot upon the shore, and in the word of a King command the Sea to flow thus farre, and no further? *Xerxes* could not preserve his bridge from the fury of the *Hellepont*, for which cause hee commanded it should have three hundred stripes. Where is the man that in the time of drought, can lift up his voice unto the clouds, and wring one drop of raine out of their bottels? Where is he that can binde the sweet influences of *Pleades*, or loose the bands of *Orion*, or bring forth

Mazzaroth

*Flamma Dei mandato dulcissimam in se recipiens auram, suam pueris respirationem veluti sub umbra quadam tranquillo in statu constitutis praebeuit.* Basil. in Psal. 29.

*Ipse potest solis currus inbibere volantes, Ipse velut scopulos flumina stare jubet.*

I.

Mat. 8. 27.

Esay 45. 21.

Iob 38. 34.

*Non imperavit,  
sed impetravit.*

*Mazearath* in his season, and guide *Arcturus* and his sonnes? Indeed *Ioshua* the Captaine of *Israel* stayed the Sun in *Gibeon*, and the Moone in the valley of *Aialon*, till he was avenged of his enemies; but not by his command but by his confidence, not by his power but by his prayer.

2.

And shall we not now feare him that is the Lord of Hosts, and hath the command of all the creatures? He can command the fire and it shall consume us as it did *Sodome*, and her Cities. Hee can command the ayre and it shall spit upon our heads blastings, mildewes, pestilent defluxions, and destroy us with thunder, lightening, or hail-stones as it did the *Amorites*. Hee can command the earth and it shall open her mouth, and swallow us up quicke as it did *Corah* and his company. He can command the water to overflow us as it did the old world. Let us therefore sanctifie the Lord of Hosts, Let him be our feare, and let him be our dread.

*Esay 8. 13.*

3.

And shall we not also in all our necessities depend upon his providence? God can command the cloudes and they shall raine *Quailes* and *Manna* as they did upon the *Israelites*. God can command the rocks and it shall give thee water. God can command the Ravens and they shall feed thee. God can command a stone and it shall become Bread.

Art thou cast upon the bed of sicknesse? God can command a lumpe of figges to recover thee, nay he can rebuke thy disease, and it shall immediately leave thee.

Art



Art thou at Sea and in danger of drowning? God can rebuke the windes, and waves. And if he suffer thee to shipwrack, he can prepare a fish to swallow thee, or a *planke* of the ship to convey thee to shore, as it fared with *Paul* and his company.

And does not the obedience of the *senselesse*, and *inanimate* creatures upbraid our disobedience, and rebellion? It is no small shame, that the very insensible elements should obey God, and men not obey him, saith S. *Ambrose*. And as it is no small *shame*, so no small *sinne* neither. One speaking of the windes and waves when Christ rebuked them and allayed the Tempest, sayes that it is to bee lamented with teares of *blood*, that all creatures should be obedient, and man only rebellious, who hath *reason* to *perswade* it, *religion* to *regulate* it, and the *promise* of heaven to *reward* it. Heaven and earth have received ordinances, and decrees from God and they doe not passe them. Man onely runnes snuffing up and downe like the wilde Ass, saying, *Let us breake his bands, and cast away his cords from us*.

God promises his people in the Prophet that he would take away from them their hearts of *stone*, and give them hearts of *flesh*. But one in a strange exaltation of devotion, desires rather to *keepe* his heart of stone then to *change* it for an heart of flesh. The Tables of *stone* received the impression of the Law, when the hearts of *flesh* would not. Nay the *stones* flew in pieces at the passion of our *Saviour*, when the hearts of *flesh*

F

relented

4.

*Non mediocris  
pudor est, imperia  
Dei insensibilibus  
elementis parere,  
& homines non  
obedire.*  
Ambr, Hexam.  
c. 1. de die 3.

*Chemnit. har.  
Evangel.*

*Pfal. 148. 6.*

*Pfal. 13.*

*Bona ventura.*

Prov. 6. 6.

Esay 1. 3.

Jerem. 8. 7.

Second part.

*Quicquid aspici-  
o nihil est nisi  
pontus & æther,  
Fluctibus hic tu-  
midus, nubibus  
ille minax.* Ovid.  
l. 1. Trist. eleg. 2.  
Amos 4. 13.  
Iohn 3. 8.

Chrys. in Psal.  
135. Sen. lib. 5.  
cap. 18.

Eccles. 3. 11.

relented not at so sad a spectacle. God hath sent us to schoole to some creatures to learne the lesson of diligence, *Goe to the Ant thou sluggard, consider her wayes, and be wise.* To some creatures to learne the lesson of thankfulnessse, *The Ox knoweth his owner, and the Ass his Masters crib.* To some creatures to learne the lesson of timely and seasonable repentance, *The storke in the heaven knoweth her appointed time, and the Turtle, and the Crane; and the swallow observe the time of their comming.* To some creatures to learne the lesson of obedience, as here to the windes and waves; *For hee commandeth and raiseth up the stormy windes, which lift up the waves thereof.*

The second conclusion was this. The winde is not alwayes still but sometimes stormie; the Sea not alwayes calme, but sometimes tempestuous. The winde is one of Gods workes for he createth it, and one of his wonders too, *For it bloweth where it listeth, and thou hearest the sound thereof, but dost not know whence it comes, nor whither it goes.* He that would know the commodities and conveniences of this creature, let him read S. Chrysostome, or Seneca in his naturall questions, who tell us that the winde purgeth the ayre, divides and disperseth the clouds, ripens the fruits of the earth, maintaines the traffique and commerce of those nations that are rent one from the other by the deep waters, &c. but my Text determines me only to stormes and tempests.

True is it which Salomon saith, *God hath made every thing beautifull in its season.* And even stormes

*Stormes and tempests are arguments of Gods power, instruments of his vengeance, and documents of our lives.*

First, they are *Arguments* of his power, and so serve to imprint upon us not an *acknowledgement* onely, but an *awe* of a Deity.

*1 Argumenta divinae potentiae.*

When God delivered the Law upon mount *Sinai*, the mountaine burned with fire, and the ayre was troubled with such clashing and collision of the clouds, and with such thunders and lightnings, that the *fear* of God fell upon the people, and they promise religiously to observe his statutes, and to keepe his commandements.

*Caelo tonantem credimus formam regnare.*  
Horat. l. 3. Car. ode 5.

When God passed by his Prophet *Elijah*, a great and a strong winde went before him, rending the mountaines, and breaking the rocks in pieces, and *Elijah* was so affected with the apprehension of Gods Majestie that hee wrapped his face in his mantle.

When God talked with his servant *Iob* it was *ex turbine*, out of the whirlewinde, and then *Iob* breakes out into the confession of his owne vilenesse, and Gods power. *I know thou canst doe every thing.* And indeed what cannot hee doe that maketh a thin *exhalation* which is of so subtile a substance that no eye can discern it, to bee so vehement and impetuous, that many times it overthrowes houses, and turnes up the Cedars of *Libanus* by the roots? That tempest in the prophecy of *Jonas* produced the same effect in the Mariners, for they were *afraid*, and *cryed* every man upon his God, and were justly angry with

*Iob 40. 6. et 42.*

2.

the Prophet who was upon his *pillow*, when hee should have beene at his *prayers*. And I make no question but many of you here present will confesse ingenuously, that the *roaring* windes, and the *raging* Seas have made such deepe impressions of feare and terrour in you, that you are much the better for it, more humble, more devout, and your soules faster tied to God by vows, and promises of new obedience.

2.

*Instrumenta di-  
vine vindictæ.*

*Tanquam fidele  
mancipium. in  
hom. de Jona.*

2 Chron. 20. 37.

*Quamvis Pon-  
tica pinus, sive  
flos nobilis, ja-  
ctes & genus, &  
nomen inutile.  
Horat. l. 1. Car.  
ode 14.*

Secondly, *stormes* and *tempests* in the ayre and waters, are *instruments* of divine *vengeance*. It is the opinion of *Epiphanius* that it was a storme that overthrew the proud tops of *Babel* and blew that vast building into an heape of confusion. Sure I am *God* used this whip to scourge the disobedience of *Jonas*, for when he fled from the presence of the Lord, a great winde was sent out after him, which as a faithfull servant or pursivant saith *S. Chrysostome* arrested the run-away Prophet, and returned him backe againe to his *Master*. When *Iehoshaphat* had joyned himselfe with *Ahaziah* that wicked King of *Israel*, his navie which he had provided was broken in pieces with foule weather, so that it could not goe to *Tarshish*.

How many goodly tall ships which have borne the names of Lyons, Beares, Leopards and such terrible creatures, have beene swallowed and suckt up of a tempest, as a straw of a whirlepoole. I cannot but remember that *Navie* which was sent to invade us in the yeare 88. which they christned *invincible*, but we in this have played the



the *Anabaptists*: and christned it againe with *Ludibrium ventorum*, the scorne of the windes, a fitter name for it. For the windes and waves conspired so happily together for our safety and their destruction, that one of their owne (and upon him bee the boldnesse of the phrase) confesses God in that businesse declared himselfe to be a *Lutheran*. How fitly may that of the *Psalmist* be applyed to our purpose. They took crafty counsel together, & consulted against thy people; some said they let us cut them off from being a nation, that the name of England may be no more in remembrance; yea let us take to our selves the houses of God in possession. But thou O God diddest persecute them with thy tempest, and madest them afraid with thy storme; thou filledst their faces with shame, so that they were confounded, and troubled for ever, and now men may know, that thou whose name alone is *Iehovah*, art the most high over all the earth.

Thirdly stormes and tempests are the documents and instructions of our lives, for in their loud accent they read us this *Lecture*, that we must not alwayes expect a serenity of peace, but sometimes a storme of Persecution: nor alwayes enjoy a calme of content, but sometimes bee exercised with a tempest of Tribulation.

*Paul* and his company when they first loosed from the Haven had as faire weather as could blow, but *non multo post* sayes the text, not long after, there arose a tempestuous winde w<sup>ch</sup> tossed them so exceedingly that all hope of being saved was taken away from them. *Iob* in the morning

*Tu nisi ventis daberis Ludibrium, cave, Horat. ib.*

*Psal. 83.*

3.

*Documenta humana vite.*

*Saeculum hoc tibi mare est: habes diuersos fluctus, undas graves, seuas tempestates. Ambr. l. 3. de sacram. cap. 1. Acts 27. 13. 14.*

was the richest man in the East, yet *non multo post* not long after a tempest was raised, and the messengers come in like the waves of the Sea one in the necke of another, and of all his sheepe and oxen he hath not so much as a *Lambe* left to offer for a *sacrifice*.

If the ayre was not sometimes fanned, and ventilated with *tempests*, it would *corrupt*, and become full of unwholesome, and contagious vapours.

If a *Christian* was not sometime exercised with crosses and afflictions, and duckt over head and eares in salt water; pride, security, and an immoderate love of the world would grow upon him. Iron though it be never so bright, yet if it be not used will *rust*; Ground be it never so good, yet if it be not tilled and plowed will bee overgrowne with *weedes*; The body be it never so lusty, yet if it want exercise will be obstructed with *grosse* and *ill* humours. Let a Christian be never so well weighed, and the frame of his soule never so well moulded, yet if the waves and billowes of afflictions goe not sometimes over him, he will contract soyle and corruption. See how the soule of that wise King *Salomon* melted, and thawed into a wanton *effeminatenesse*, and *declination* in religion: and a wise man may spell something out of those words, *He had no adversary, nor evill occurrent*; and therefore God raises up a storme of war, and stirres up an adversary unto *Salomon*.

x King. 5. 4.

x King. 11. 14.

Againe as stormes at Sea exercise the abilities,  
and

and experience of a Mariner: so doe crosses the graces of a Christian. What tryes the valour of a souldier? The battle. What tryes the skill of a Pilot? A tempest. What tryes the graces of a Christian? Adversity. *Iob* you know had lost all but his wife, and his life; and if his wife was no better then the Translation makes her, it had beene no matter if he had lost her too; now see how he stood to his tacklings, and how bravely he rid out this storme, *The Lord* (sayes hee) *hath given, and the Lord hath taken away, blessed be the name of the Lord. Yea though the Lord kill me, yet will I trust in him.*

Lastly, a storme makes the weather-beaten Mariner desire nothing so much as his haven, therefore is it in this Psalme called the desired haven. And surely were not our life inroughed with some tempests and imbittered with some troubles, we should say as *Peter* did upon mount *Tabor*, *It is good for us to be here*, and so love our way instead of our countrie, and never desire to make that Port of peace, and Haven of all happinesse the Kingdome of Heaven. When *David* lay under a storme of persecution, his soule breakes out into these desires, and wishes; *O that I had wings like a Dove, then would I flee away and be at rest: yea I would hasten my escape from the stormy winde, and tempest.*

And so we come to the third and last part of the Text, which is this; There is no storme in the ayre, nor tempest in the Sea: no commotion in the one, nor concitation in the other, but it is the

verse 3.

Psal. 55. 6. 8.

Third part.

the Lords doing, for *ipſe dixit*, hee commandeth.

Ionas 1. 4.

A Christian acknowledges no other *Eolus* for the windes, nor *Neptune* for the waters, then God. That great winde which arrested *Ionas* was of Gods sending, for *Dominus iniecit*, saith the Text, the Lord hurld it upon them.

Pſal. 18. 15.

The blasts of winde are called the *breath* of his *noſtrils*. *David* tels us there are certain store-houses or *treasuries* of the winde, (and well may the winde be compared to treasure, for it brings it in) and the *treasurer* or *storekeeper* is the Lord. He causeth the vapours to ascend from the ends of the earth, hee maketh lightnings for the raine, he bringeth the winde out of his *treasuries*, and dispatches this winged messenger into all quarters.

Pſal. 135. 7.

Pſal. 77. 19.

And as he is the God of the windes, ſo of the waters too. His way is in the Sea, and his path in the great waters. His mandate is the *Atace* or *Trident*, which can allay the waves, or make them swell to ſuch an height as if they would quench the very lights of heaven.

Object.

\* *Ανεμολοίτου.*  
*Ventis opt.*

But that great Tempeſt which overthrew the house wherein *Iobs* children were feasting was raised by the devill. And travellers affirme that in *Lapland* and ſome other countries a man may buy a winde, and purchase a ſpeedy paſſage. *Suidas* reports that in *Corinth* there was a family which could allay the windes, for which cauſe they were much revered, and eſteemed of Mariners. And if at any time the ayre bee troubled with extraordinary tempeſts, the opinion  
and



and speech of people is that some ~~witch or conjur~~  
 er is stirring.

It cannot bee denied but the devill who is Prince of the ayre can doe strange things in that element; And that witches and conjurers who have an interest in his power, as he hath in their *soules* can do more then ordinary. Yet cōcerning the winde that oppressed *Jobs* children, the text does not say the devill raised it, but onely that it came out of the wilderneffe. God did raise it, though the devill made use of it when it was raised. Or if wee say that the devill raised it, then *Chrysostome* and *Origen* deny that it was a true winde, but an ayre like unto it. The *Sorcerers* could not doe the *same* miracles that *Moses* did, yet they could doe in *like* manner: So the devils I beleeve cannot make a winde, yet they can counterfeit and come very neare it. If a man have a fan in his hand he may ventilate, and agitate the still ayre into a winde: how much more may the devils by the greatnesse of their power, and swiftnesse of their *motion*, so compress and agitate the ayre as to throw downe houses. And I thinke the windes that are bought and sold are no other. What the strength of the ayre is when it is compressed, and moved violently wee may see in the breath of a bullet, which sometimes, kills that man it never touches. It is an easie matter for the devill then if God suffer it, to drive a ship at Sea which way he pleases, whose motion is more swift, and violent then that of a bullet. And God suffers much for the triall of our faith,

*Ans.*

*Air vento simili  
 v. etiam Pined,  
 in Job 1.*

and bringing about the passages of his secret, but most just providence.

Amos 4.73.

So then, no true winde is raised but by God, for *he it is that formeth the mountaines, and createth the winde*: nor nothing like a winde but by his *permission*, for hee hath the devill as a dog in a chaine, and this dog cannot ceaze upon a swine without leave. I dare say that if the devill could raise a tempest when, and where he pleased, he would strike the foure corners of our *Temples*, and bury us all in their ruines, when we meet together to offer up our sacrifice of praise, and prayers to Almighty God.

Now is it thus that stormes and tempests are the Lords *doing*, and the *finger* of God, were not the heathen *Philosophers* in an error thinke you that chained up God in the circle of the heavens and confined him, and his providence to the Sphere of the Moone, supposing him either too *laxie*, or too *busie* to intend sublunary affaires? The soule informes all the members of the body, the foot, or finger as well as the head: So God who is the *soule* of this great body the world rules and governes every part, and limbe of it, how little, or remote soever. In heaven he is a *Glorious* God; in earth he is a *Gracious* God, in the ayre he is an *angry* God, in the Sea hee is a *terrible* God, in hell he is a *just* God, so that God is every where, and wheresoever he is, he is God *blest for evermore*. But you of the tribe of *Zabulon* may hence learne; to whom to *direct* your prayers, and *addresse* your devotions when stormes,

stormes, and tempests threaten you with destruction. We must not with the Heathen invoke the starre of *Venus*, or the two brethren *Castor* and *Pollux*, or *Aeolus* the father of the windes, as *Horace* did for his friend *Virgil* when he sailed to *Athens*; nor with the superstitious Papist must we invoke *S. Nicholas*; but with the disciples we must goe unto Christ and awaken him with our prayers, saying, *Master save us or else we perish*, for he it is that raises the storme, and he onely it is that can rebake it. O Lord God of hosts, who is a strong Lord like unto thee? for thou rulest the raging of the Sea, and when the waves thereof arise thou stillest them. The floods have lifted up O Lord, the floods have lifted up their voice, the floods have lifted up their waves; But the Lord on high is mightier then the noise of many waters, yea then the mighty waves of the Sea.

Psal. 89. 8. 9.

Psal. 93. 3. 4.

And then be not discouraged with those dangers which attend your profession, sith nothing befalls you but what comes by Gods commandment, and providence. I am not of his opinion that sayes that God made the Sea onely for the beauty of the element, not for the art of Navigation. True it is that many have been drowned at Sea, and as true that far more have dyed in their beds. *Moses* when he blessed *Zabulon*, bade him *Rejoyce in his going out*; and that you may doe so, consider that no storme is raised by the malignity of the starres. by the mischief of Fortune, or by the malice of the devill, but by the power and appointment of a good God.

Psal. 42. 7.

Looke up to the ~~cross~~ in your Flagges, and remember him who was the beloved Sonne of his Father, yet *David* prophecyed of him, that *all the waves and billowes should gae over him, not the billowes of waters, but of Gods wrath.* And remember that the *Church your Mother* is mindefull of you, and commends the estate of all such as travell by land, or water to Gods care, custody, providence, and protection. Now that God which led his people through the red Sea into the land of *Canaan*, lead you through the dangers of the deepe, and the waves of this world into the land of rest, the Kingdome of Heaven. *Amen.*

PSAL.



## PSAL. 107. 26, 27.

They mount up to heaven, they goe downe again  
to the depths, their soule is melted because of  
trouble. They reele to and fro, and stagger  
like a drunken man, and are at their wits  
end.

**W**EE have already seene the Sea-  
mans dangers in their causes, both  
principal which is Gods command;  
and instrumentall, the windes and the waves.

Now when all these meet together at Sea, as  
they did but lately in the Text, it must needs be  
foule weather, and both *Ships*, and *Saylours* in  
great danger. For what can *man* doe when *God*  
hath once given the word, or how can a piece of  
wood hold out when it is assaulted on all sides  
with two furious Elements the wind, and water?  
The parts of the Text are as the Verses, two.

*First*, the danger it selfe in a violent, and con-  
trary motion of *elevation*, and *depression*: for the  
ship riding upon the backe of a vast, and moun-  
tainous billow seemes to faile in the cloudes; but  
the treacherous and deceitfull billow sliding  
from it, throwes it into such depths, that the top  
mast is hardly discerned.

*Vix eminet a-  
quare malus.*

The *second*, are the sad consequences, and at-  
endants of this danger, and they are *three*.

1.

1. *Examination, and Feare.* Their soule is melted.

2.

2. *Vacillation, and staggering,* illustrated from the simile of a drunken man.

3.

3. *Stupefaction and astonishment.* They are at their wits end. And indeed many times they are so, before they be halfe way in their voyage.

First of the danger, *They mount up to heaven; they goe downe againe to the depths.* The Jewes derided the Gospell of *S. Iohn* because they read in it, that if every thing that Christ did was written, the world it selfe could not containe the Bookes that should be written. But *Isidore Pelus.* justifies *S. Iohn* by many expressions of the like nature.

lib. 2. epistol.  
ep. 99.

Gen. 13. 16.

God promised *Abraham* that he would make his seed as the dust of the earth. Yet who sees not saith *S. Augustine* but the graines of dust are incomparably more numerous then all the sons of men; yet God speaks not of the whole world; but of such onely as should descend from the loynes of *Abraham*, and such as should bee accounted his children as he was the *Father* of the faithfull.

l. 16. de civit.  
Dei. c. 21.

Deut. 1. 28.

It is said of the Cities of the *Amorites* that they were walled up to heavē; but he that would raise a wall so high must lay the foundation as low as the Center of the earth, and we see in the storie of *Nimrod* that God would not suffer such bold undertakings.

Exod. 3. 17.

It is reported of the land of *Canaan* that it was

a land flowing with milk and honie; and yet I beleeve there were no such rivers in *Paradise*. And it is here said that such sometimes is the violence of the windes, and the elevation of the waters, that ships are mounted to heaven, and cast down to hell, and *David* sayes no more then what many have said after him.

*Tollimur in cælum curvato gurgite, & iidem  
Subdactâ ad Manes imos descendimus undâ.*

Virg. *Aeneid.* 3.

*We mount to heaven, or dive to hell  
As wanson billowes sinke, or swell.*

*Me miserum quanti montes volvuntur aquarum!  
Iamjam tacturos sydera summa putes:  
Quanta diducto subsidunt æquæ valles!  
Iamjam tacturas Tartara nigra putes.*

Ovid. l. 1. *Trist.*  
*eleg.*

*Wretch that I am such hills of water rise  
As seeme to touch the heavens, and wash the skies:  
And in a trice such gaping gulfes appeare,  
As if that way to hell a passage were.*

*Nubila tanguntur velis, & terra carina.*

Lucan. l. 5.

*The top-sailes touch the clouds, the keele the sands.*

Now these and the like *hyperbolicall* expressions are not to be understood precisely according to the *sound*, but according to the *sense*; and they intimate thus much, that the miracles of Christ were

were very many, that the seed of *Abraham* was very numerous, that the walls of the *Amorites* were very high, that the fruitfulness of *Canaan* was very much, and that the dangers of the Sea are very great; and indeed such a *Poeticall* and *superlative* expression was the fittest for this *Argument*.

*Ille robur, & es  
striplex circa pe-  
fius erat, &c.  
Hdrt. l. i. Car.  
ode 3.*

*Aut insanit, aut  
mori cupit, aut  
mendicus est.*

*Alex. in Stob.*

*I nunc & ventis  
animam commit-  
te, dolato confusus  
ligno, digitis a  
morte remotus  
quatuor, aut sep-  
tem, si sit latissi-  
ma tæda.*

*το σὺ τὴν τῆ θα-  
λάτῃς ὁ πιπλῶντες  
ἀπέχου.*

*Nam propè tam  
leibum, quam  
propè cernit a-  
quam. Ovid. l. 2.  
de Ponto.*

*Acts 27. 18.*

The *Poet* will not be perswaded but he had an heart of oake, or brasse that first adventured to Sea, and trusted himself in a wooden vessell with that mercilesse element. And another will not beleieve but hee that goes to Sea is either a *mad* man, or a *beggar*, or desirous to die.

*Anacharsis* be asked whether the number of the dead, or the living was the greater; answered that he knew not in what number to reckon mariners, and having learnt that the thicknesse of a ship was but foure fingers, said, there was no more distance betwixt them and death. Let a ship bee built as strong as art can possibly make her, let her bee laden with gold, silver, and the most precious commodities, let her cary never so many guns, let her beare the name of some dreadful and hideous monster, yet the winde playes with it as a toy, and the waves toss it as a tennis ball, as *S. Paul* saith of the ship wherein he sailed, *that she was exceedingly tossed.*

I.

Now if the danger bee so great that you are mounted up to heaven and throwne downe againe into the depths, dare any of you venture to Sea, till you have mounted up to heaven on the wings of prayer; that Gods power, and protecti-  
on



on would goe along with you, and goe downe into the depths of your own hearts by *repentance*, and *confession* of your finnes?

S. *Ieromes* counsell is that we should not stirre abroad till we have armed our selves with prayer, for *Leo in via*, there is a Lion in the way, and danger in all places. It may bee some incensed *Lamech*, or unnaturall *Cain* may meet thee, and kill thee. It may be some loose tile, or unjoyned piece of timber may fall upon thee, and brain thee. And if it be thus in the *fields*, or *streets* of the City what is it at *Sea*, which is as full of danger as it is of water, every wave and puffe of winde threatning destruction; nay though the Sea be never so calme, and the winde never so still, yet there is but the thicknesse of a plank betwixt you and ruine. Pity it is that when men goe to Sea they are carefull to have their number of men, their provision of *victuals*, their tire of *guns*, and whatsoever else is necessary for their voyage, yet the one thing that is necessary for the most part is least regarded. The Church of *Rome* teaches her disciples to cary with them to Sea the relique of some *Saint*, as an *antidote* and preservative against all dangers, or to invoke some *commentitious* Patron; But call upon mee, sayes God, and there is good reason wee should doe so, for the Sea is his and he made it, and he that made it can rule it be the waves thereof never so unquiet.

*Egredientes de  
hospitio armet  
oratio. in ep. ad  
Eustoch.*

S. *Paul* intending a voyage to *Ierusalem*, would not enter into the ship till he had kneeled down

H

upon

upon the shore, and commended himselfe to Gods protection. The *gravel* I confesse was but a hard cushion, and it may be the mariners called upon him to come aboard because the tide was far spent, or the winde ready to alter, or else they would hoise sayles and leave him, yet for all this he will pray before hee will *saile*; and commit himselfe to *God*; before he commit himselfe to the *deepe* waters, and goe thou and doe likewise. And prayer if it save not thy *ship*, will save thy *soule*; if it keepe not thy *body* from the *water* (for all things happen alike, to all men) it will keepe thy *soule* from the *fire* which is the greater deliverance.

2.

Againe, are the dangers of the Sea so great, and dare any of you when you are at Sea behave and demeane your selves prophanely, and irreli-  
giously? *S. Peter* discoursing of the dissolution of the world, when the heavens shall be rouled up like skins of parchment; and the elements melt with fervent heat, makes this inference; *What manner of men ought we to bee in all holy conversation and godlinesse?* And truly when I consider how you are sometimes mounted up to heaven where *God* is ready to judge you, and sometimes throwne downe into the depths where *hell* is ready to swallow you, I cannot but say, *What manner of men ought ye to be?*

Doubtlesse a Seaman that is profane is as prodigious a monster, as a poore man that is proud, or a wick man that is a lyer, or an old man that is wanton, and the Lord abhorres him as well as any of

the other. *S. Ambrose* calls the Sea the *ſchoole* of temperance, chaſtity, and ſobriety, and therefore ſuch as will not be ruled on land we ſend to Sea, that being diſciplined with the ſpectacles of Gods power, and the ſtrong apprehenſions of death, and danger they may be reformed; and yet ſuch is the invincible, and incorrigible wickedneſſe of our hearts, that men come out of a ſhip as the beaſts out of *Noahs* Arke, as very beaſts and as uncleane as when they went firſt in; and like the *Catadupi* continually hearing the falls of *Nilus*, grow deafe and heare nothing. And if at any time the extremity of a ſtorme extort from them a vow of amendement, it is for the moſt part blowne over with the foule weather, and like *Manna* melts with the next Sunſhine. I remember a merry ſtory of one who in a tempeſt vowed he would offer our Lady a wax light as big as his maine maſt if he eſcaped: and being reproved by one of his fellowes for vowing a thing impoſſible, peace foole ſayes he, we muſt ſpeake our Lady faire now, but if I get to ſhore one of eight in the pound ſhall ſerve her: Much better did a company of mariners who vowed if they eſcaped the tempeſt to build a Church to *S. Iohn di Malvatia* whoſe mortar ſhould be tempered with malmefey, and accordingly they paid it. Which Church is in *Zara* or *Iudera* a City in *Dalmatia*, for the poſſeſſion of which towne there have beene great warres betwixt the *Hungarians* and *Venetians*. Vow therefore unto the Lord, and pay it, and ſay as

*Secretum temperantiae, exercitium mundi huius sobrietate.*  
Hexam. l. 9.

Heylin.

Psal. 66. 13.

the Psalmist, I will goe into thine house with burnt offerings, I will pay thee my vowes which my lips have uttered, and my mouth hath spoken when I was in trouble.

3.

Againe, are the dangers of the Sea so great, and can you forget God when he hath delivered you from them? must not you needs say with the Apostle, *Thanks be unto God who hath delivered me*? must not you needs confesse with David, that if the Lord had not helped you, the waters had overwhelmed you, yea the proud waters had gone over your soule? But because I shall hereafter have occasion to speak of your duty after your deliverance; which is, to praise the Lord and declare the wonders which he doth for the sons of men, I will here passe it over.

Masculus in lo.

We have now scene the *literall* sense of the words, as for *allegories* and allusions Expositours are full of them. A ship thus mounted up to heaven, and throwne downe to hell is the embleme of a proud man, who lifting up his heart as high as heaven, meets with a God which resists the proud, and beates him into the depths againe, for *he that exalteth himselfe shall be humbled*. Lucifer said in his heart that he would ascend into heaven, and exalt his throne above the starres of God, that he would ascend above the height of the cloudes, and be like the most high: you heare his mounting up to heaven: but God tells him when hee had done so, he should be brought downe to hell, to the sides of the pit, there is his going downe into the depths againe. Edom having made his habitation

Ascendit Angelus,  
descendit  
diabolus. Aug.  
Soliloq. c. 28.



on high said in the pride of his heart, who shall bring me downe to the ground? one undertakes it that was able to doe it, for though Edom exalt himselfe as an eagle, and though he set his nest among the stars, yet thence will I bring him downe saith the Lord. And so Capernaum which was exalted to heaven, was thrust downe to hell, for of a proud, and populous City there remains but seven or eight fishermens cottages. *Aesop* being asked how God was imployed, answered that his businesse was to humble such as are proud, & to exalt such as are humble. *Arnobius* applies this unto S. Peter who when he said he would die for Christ rather then deny him, and follow him though all forsake him, seemed in the conceit of his owne strength, and ability to be mounted up to heaven: but when he denied him at the voice of a silly maide hee went downe into the depths, nay hee went yet lower for he did not only deny him, but forswear him, yet after all this he went out and wept bitterly, and so as it followes in the text, his soule was melted in him. And so wee come to the sad consequences and attendants of this danger, the first whereof is expressed in an elegant metaphor of melting and liquefaction; Their soules are melted in them because of the trouble.

A tempest is here called a trouble, and howsoever in the Hebrew the word be in the singular, yet S. *Jerome* renders it in the plurall number, for indeed many are the troubles that constitute and make up this trouble. Is not the ayre troubled with the clashing and collision of the clouds, and

Obediah 3.4.

Luke 10.15.

Stella. in loc.

τὴν ἑσπέρην, τὰ δὲ  
τὰ πύραυλα ἑσπέρην.  
Diog. Laërt.  
li. in Chilon.  
Dominare tumi-  
dus, spiritus al-  
tos gemit, Sequitur  
superbos ultor à  
tergo Deus. Sen.  
in Herc.

I.

In malis.

Esay 57. 20.

conflicts of the windes being let loose out of their treasuries? Doe we not read of a troubled Sea in the prophet, which being disquieted by its neighbour element cannot rest? nay does not S. *Iude* tells us, that the Sea is so troubled that the waves thereof are mad, and raging? And now must not the hearts of the mariners, and passengers be troubled with the apprehension of death, which is the King of feares, and of all things in the world the most terrible. when they see it approach in every billow, and heare it threaten in every blast? The disciples in the storme thought of nothing but of perishing. S. *Paul* speaking of the tempest that lay upon them, sayes that all hope of being saved was taken away from them; and can you blame flesh and blood if it change countenance, and be troubled in such a case?

Yet secondly, though we be naturally troubled with the sense, and apprehension of death, yet some kindes of death there are which trouble us more then others. And I know not how it comes to passe, but drowning hath ever been accounted a miserable, and inglorious death, as appeares by that of the Poet.

Jude 13.

Præsentemq; vi-  
ris intendant om-  
nia mortem. Virg

Acts 27.10.

Ovid. l. 1. Trist.  
eleg. 2.

Et non equoreis  
piscibus esse ci-  
bium.

*Non lethum timeo: genus est miserabile lethi;  
Demite naufragium mors mihi munus erit.*

*I feare not death, death is the thing I wish,  
And yet I would not drowne, and feed the fish.*

And the reason hereof it may be was because they

they thought the soule, which they supposed to be fire, was extinguished in the waters: or else because it is a death wherein a man can give no testimony of his valour. Something I confesse it is for a man to die in his owne countrey, to kisse his wife, to blesse his children, and to have the honour of a decent buriall, which they cannot have that are cast away at Sea. And hence it was that *Aeneas* being tossed with a tempest and in danger of drowning cryed out, happy, yea thrice happy they that dyed in the light of their friends, and under the walls of their owne city.

Yet *thirdly*, as some kindes of death are more troublesome then others, so *some men* are more troubled and affrighted with the apprehension of it then others are. Death is not very troublesome to a man that hath languished a long time upon the bed of his sicknes, afflicted with paines and diseases, for he is as it were mellowed and prepared for it, and that which other men *fear* he *wishes*; but it must needs bee very bitter and terrible to a man that hath his breasts full of milke, and his bones full of marrow, and such is the case of Seamen who dye before they be sick, and are arrested with the stroke of death before age or diseases gave them warning to prepare for it. And thus we see that a tempest may well be called a trouble, and such a trouble as may well melt us. The word is diversly rendred by Expositours, yet as *Lorinus* observes well, still there is signified an exanimation of the mariners, and a pawning or a running out of their soules like molten

*Ignem a fortibus facta consumunt viros? Sen. in Agam.*

*Maximè detestabamur fortibus hic mortis genus quicquid animam igneam est censeret, aquis illam propius extingui putabant, & in quo mortis genere non potest quis suae fortitudinis specimen dare. Farnab. annot. in loc.*

*Est aliquid fatos suo, ferroque cadentem in solita moriens ponere corpus humo. Et mandare suis aliqua, & sperare sepulchrum. Ovid.*

*Tabescit.*

*Consumitur.*

*Dissolvitur.*

*Colliquescit. &c.*

*Significatur exanimatorum quorundam navigantium praeter metu et magnitudine periculi. Lorin. in loc.*



molten mettall because of the greatnesse of the danger.

*Stoicorum indolentia.*

*Eripiunt subito  
nubes cœlumq;  
diemq; Tenebra-  
rum ex oculis:  
ponto nox incubat  
atra.*

*Insonuere poli, et  
crebris micat ig-  
nibus æther.*

*Virg. Æneid. 1.  
Mundum revelli  
sedibus totum  
suis, ipsosq; rupto  
crederes cœlo ve-  
os decidere, et  
atrum rebus in-  
duci chaos. Sen.  
in Agam.  
Exemplo Æ-  
neæ solvuntur  
frigore membra,  
ingemunt.*

A sect of *Philosophers* there was that deuested the soule of all *passions*, as inconsistent with the habits of wisdom and vertue. But our *Saviour* sayes of himselfe that his soule was sorrowfull; and the *Evangelist* sayes of him that he began to be afraid, and feare and heavinesse are passions of the minde, yet Christ was the wisdom of his Father. *S. Paul* confesses of himselfe, and *Barnabas* (men whom the *Barbarians* thought worthy of the names of their gods, and divine honours) that they were subject to the same *passions* that others were. I would not I confesse have a man so fearefull, and timerous as to shake with the reed at every winde, for feare does not become a Christian who is acquainted with the power of God, and may claime a speciall interest in his providence; but when it comes to this passe, that neither sunne nor moone appeares for many dayes, that the ayre is filled with thunders, and lightnings, that the deepe boyles like a Caldron, that the foundations of the earth cracke, as if every thing would returne backe to its former *Chaos*, whose heart would not faile for feare, and give againe though it was an heart of stone at such foule weather? *Virgil* tells us that his *Æneas* in a tempest grew pale, and his members chill, and his sides sore with sighing. And *Seneca* reports as much of his *Agamemnon*. And one of the three things whereof the wise *Cato* repented himselfe was, that he went to any place by Sea when hee might



might have gone by land. Nay the disciples themselves when the ship was covered with waves grew very fearefull, notwithstanding they had Christ aboard with them, a better pledge of safety then *Cæsar* and all his *fortunes*. Let me close up this with the story which *Aulus Gellius* tells, that sailing from *Casertæ* to *Brundisium* they had a *Philosopher* in their company of the sect of *Stoicks*; and being in danger to be cast away by a violent storm, I observed (saith he) how the *Stoick* behaved himself, and though (saith the Author) he did not cry out as some did, yet his countenance changed, and his colour went and came, so that hee seemed to differ but a little from others. And *Musculus* hath well observed upō this place, that it is fit we should be affected, and affrighted with these dangers, for otherwise we would neither pray to God to be delivered, nor praise him when we are delivered. Had the disciples beene insensible of the danger they had not cryed out *Miserere nobis*: or had the people beene insensible of the benefit, they would not have marvelled, and magnified our Saviour with a *Quis est iste?* Who is this for ever the Sea and winds obey him?

*Catonem penitus  
arcana semina  
creasdisse, diē sibi  
absq; fructu ef-  
fluxisse, et si  
quopiam vellet  
navigio esset, quā  
pervenire pede-  
stri itinere potu-  
isset.*

Noct. Artic. l.  
19. c. 1.

*Coloris et vultus  
turbatione non  
multum a ceteris  
differbat.*

The second effect of a tempest is the *vacillation*, staggering, and trepidation of their bodies, illustrated by a simile taken from a drunken man, in these words; *I like a drunken man, and stagger like a drunken man.*

*Salomon* compares a drunken man to a *mariner*, and *David* compares a *mariner* to a drunken man;

Prov. 23. 34.

so that it seemes there is a neare resemblance though the one trade in *wine*, and the other in *water*.

So neare that many times they are the same: for howsoever the Sea be a place of temperance and sobriety, yet the Seamans *farewell* and his *welcome* home are many times more reeling and giddy then the storme; and I am sure more dangerous; for the one many times turnes a devill into a *Saint*, but the other transforms a man into a *Beast*. A mariner and a drunken man are *alike* in their stomackes, both sick and inforced to vomit. They are *alike* in their eyes, for both suppose things that are fast and immoveable to flit out of their places. But especially they are *alike* in their feet, for the feet of both crosse and enterfeire, and fall foule one with the other as if they did not belong to the same body, and this the text calls *reeling*, and *staggering*.

—*prepediuntur  
crura vacillanti.*

*Lucretius* reckoning up the effects of drunkennesse makes this one, the feet and legges cannot performe their office being oppressed with the burthen of a surcharged body. There are certain passages betwixt the head and the feet, for if the feet dabble in *water* it strikes up to the head: and if the head dabble in *wine* it strikes downe to the feet, so that a man may say of the drunkard as the Prophet did of the corrupt state of the Jewes, *From the crowne of the head to the sole of the foote there is no right part in him.*

*Salomon* calls our legs the strong men of the house, yet in a storme they cannot stand their ground,

ground, but bow and buckle under us. Men in  
such a case are like balls in a Tennis court tossed  
from one side of the ship unto the other, and  
sometimes banded cleane over. It may be said  
of mariners what the Jews said of *Cain*, and *Cle-  
mens Alexandr.* seemes to follow the tradition)  
that wheresoever they set their foot the floore  
trembles under them, and many times with that  
violence that they knock their heads one against  
another.

Now as a ship was the embleme of the Church,  
and the Sea an embleme of the world, so is a  
storme of *persecution*; and in nothing more then  
in this, that it staggers the faith and profession of  
so many Christians. Some there are that heare  
the word of God, and receive it with joy, yet  
when tribulation or persecution doth arise be-  
cause of the word, by and by they are offended.  
And such are compared to an house built upon  
the sands which cannot indure the weather, for  
when the raine descended, and the floods came,  
and the windes blew and beat upon it, it fell; and  
the fall thereof was great. Every sin is *lapsus* a  
slipping, or sliding: some sins are *Casus*, a falling  
to the ground, but the sinne of Apostacy and re-  
cidivation is *Casus magnus* a great fall, for the  
latter end of that man is worse then the beginning.

We read of the children of *Ephraim* that they Psal. 78. 9.  
were harnessed and carryed bowes; but when it  
came to bee *Tempus praelii*, a day of battle they  
turned their backs: even so many there are who  
seeme to stand as fast as mount *Zion* so long as



(66)  
the Church, is becalmed with peace, and plenty; their profession makes as great a flourish as a city company upon a training day, so that a man would thinke they would fight and die for their faith; but if once it prove foul weather, & their lands, liberties, or lives be in danger, God blesse their constancy and strengthen their faith, that they doe not then begin to thinke that the differences of religion are but circumstantiall; and that it is no wisdom to lose a substance for a circumstance, and that there is a greater latitude in the way to heaven then before they dreamt of, and thus staggering with the spirit of giddinesse, at last fall, and make shipwrack of faith and a good conscience.

3.

1 Theſ. 5. 23.

The third and last effect is stupefaction and astonishment in these words, *They are at their wits end.* Man is divided by S. Paul into three parts, the soule, the body, and the spirit. What the impression of a storme is upon the soule you heard in these words, *Their soules are melted in them because of the trouble;* and what upon the body in these, *They reele to and fro, and stagger like a drunken man;* Now let us see what impression it makes upon the spirit, or understanding in these words, *They are at their wits end,* and so I shall be at my workes end.

Some there are that read the place thus, *omnis substantia eorum devorata est;* and then it is not that they are at their wits end, but at their wealths end. I confesse indeed much wealth hath been swallowed up by the Sea, and as it is a

Mine



Some to some, so is it a growe to others. Some ships like Noahs Dove goe forth into the waters, and returne backe againe with advantage, as she did with an olive branch; but some like the crew are sent out, and never returne. But the best reading is *omnis sapientia* as S. Ierom renders it, all their wit and wisdom is swallowed up, or *omnis eorum peritia* as Tremell: all their skill and experience is at an end. Or as Apollinaris, They forget the art of navigation, and their skill failes them. And the like expressions have wee in the Poets;

Ναυπηγὸς δ' ἔ-  
λαθοντο, σφὴν  
δ' ἠφαίνετο τὸ  
νῆ-

*Artis opem vicere metus: nescitq; magister  
Quam frangat, cui cedat aquae.*

Lucan,

*Fears conquers art: the master does not know  
Which wave to breake, which wave to yeeld unto.*

My.  
Nil ratio et usus  
audet: Ars cessat  
malis. Sen. in  
Agam.

We see then our industry and endeavour, our wit and understanding cannot helpe us when God stands in our way as the Angel did in Balaams; but the power and wisdom of God swallowes up the power and wisdom of the creature, as Aarons rod swallowed up the rods of the Egyptians, or as the crosse of Christ swallowed up the idols of the heathen, or as the joy of the Holy Ghost which is glorious, and unspeakable, swallowes up all other delights, and comforts. So true is that of the Psalmist, except the Lord build the house they labour in vaine that build it: Except the Lord keepe the city the watchman maketh but in vaine.

Jonas i. 13.

Genes. 11.

*vaine*. In that storme in the Acts of the Apostles the mariners did what was possible to save themselves, and the ship, for the text saith they undergirded the ship, and heaved their tackling and lading over-board, and cast anchors out of the sterne, yet all was to no purpose. It is said of the mariners in the Prophet, that they rowed hard to bring their ship to land, but they could not, because the Sea wrought and was tempestuous. In the booke of *Genesis* we finde a *Parliament* and councill assembled, many laying their heads and wits together to find out a way to secure the from the feare of another deluge; at last it is resolved upō to build a Towre whose tops shold reach up to heaven. But what will they doe for materials? Their wit can furnish them thus far, for by burning the earth throughly they bake it into brick, and use slime for mortar, and now they are very busie in raising of it. But God who resists the proud, lookes down from heaven, and confounds their language, and now they have not so much understanding left them, as to understand one anothers speech, and their *wit* was at an end, before their *building* was well begun.

*Ludit in huma-  
nis divina poten-  
tia rebus.*

Thus the power of God doth as it were play and sport it selfe in humane affaires, and does whatsoever it pleases in heaven, in earth, and in all places.

And therefore let not the wiseman glory in his *wisdom* for God can *insatuate* it; nor the strong man in his *strength* for he can *infeeble* it, nor the rich man in his *wealth* for he can *impoverish*

risk it, nor the mariner in his *skill* for he can *con-*  
*found* it; but let us in every thing we put our  
 hand unto, implore his blessing, without the *in-*  
*fluence*, and *concurrence* whereof all our workes,  
 endeavours, and devices are to no purpose. *Help*  
*us therefore O God of our salvation; to whom in the*  
*Trinity of persons, and unity of essence be ascribed all*  
*power, praise, might and majestic now and for ever-*  
*more. Amen.*

FINIS.





*A Prayer to be used by the Mariner before he goe to Sea.*

**O** Almighty and most glorious God who hast disposed of the sons of men in those callings which seeme meetest to thy diuine Wisedome, and hast appointed me to goe downe into the Sea in Ships, and assigned mee my businesse in the great waters: I thy creature, and the worke of thine hands doe with all humility and thankfulness embrace the order of thy good providence, who art a God which doest whatsoeuer pleases thee in heaven, in earth, in the Sea and in all places. And forasmuch as I am now ready to commit my selfe unto the waters, I most humbly beseech thee of thy goodnes to pardon and forgive me all my sins: cast them into the bottomelesse Sea of thy mercy, drown them in the red Sea of thy Sons blood as thou didst the Egyptians in the waters, lest they cause thee to vexe me with thy stormes, and persecute me with thy tempests.

And sith the dangers of the Sea are great and many, and a ship is counted but a vaine thing to save a man: O let thy presence and protection goe along with me to save me from the hands of Pirates, from the fury of the windes and waves, from bondage and captivity amongst infidels who are enemies to the crosse of thy Sonne, and howsoever it shall please thee to dispose of my body, be mercifull to my soule for thy Names sake.

K.

Keepe

Keepe me also ô God of my salvation from the snarles, and infections of the devil who is ready in all places to devoure me, make mee constant in my religion, just and true in all my dealings, and give mee grace in all places where I come to demeane my selfe as one that professes the name of Christ, lest I give occasion to the adversary to speake evill of it.

And because the issue and successe of every businesse depends onely upon thy blessing, blesse this voyage to mee thy servant; blesse it to my soule, let those wonders wherewith thou hast replenished the deepe waters affect mee with a due consideration of thy glorious attributes, and imprint upon my soule a sense of thy power, an acknowledgement of thy wisdom, an awe of thy Majesty, that so my heart may be filled with thy feare, and my mouth with thy praises. Blesse it also to my outward man, and as my calling hath thy warrant so let it not want thy benediction, that I may bee inabled by my substance to honour thee, and helpe others.

Finally ô God I commend unto thy fatherly goodnesse this Church, and Kingdome whereof I am a member; my friends, kindred, & acquaintance: beseeching thee (if it be thy blessed will) to returne mee safe unto these comforts. Heare my prayers for them, and theirs for me, and thy Son Christ Jesus for us all; in whose most blessed name and words I come unto thee, and call upon thee saying. O our Father which art in heaven, &c.

*A Prayer to be used at Sea.*

**O** Most mighty and most mercifull God who hast commanded us to call upon thee in the day of trouble, and hast promised to deliver us: I thy servant doe in obedience to thy command, and confidence in thy promise flee to thee for succour ô God most holy, for trouble is at hand and there is none to deliver me.

Behold me now ô God in the dangers of the Deep, my life is continually in thy hand, and I am ready to perish every moment. O thou that didst heare the prayers of thy Prophet from the bottome of the Sea, thou that didst awaken at the cryes of thy disciples, thou that leddest thy people through the red Sea, thou that didst save *Noah* and his family in the Arke from perishing by water, save and deliver me, my King and my God; rebuke the stormy windes, locke them up in thy treasures, and command the proud waves of the Sea to be still, that I may arrive safe at my desired haven, for the Sea is thine and thou hast made, it & though the floods lift up their voice, yet thou Lord on high art mightier then the noyse of many waters, yea then the mighty waves of the Sea.

I confesse ô Lord if thou shouldst deale with me after my deservings, thou mightest make the Sea my sepulchre, and cover me with the deepe waters as thou didst the old world for their security, and *Pharaoh* and his hoast for their obsti-

nacy; I have multiplyed my sinnes above the sands upon the shore, and my heart is as full of wickednesse as the Sea is of water: But spare me O God, good Lord spare me who hast not spared thine owne Son to redeeme me. Pardon my sins, blot out my offences, forgive me my trespasses, and let the light of thy countenance shine upon me through those pretious wounds which thy Son and my Saviour suffered in his body upon the Crosse for me.

And now O God I resigne, and give up my selfe wholly unto thy good pleasure, saying with thy servant *David*, Here I am do with me what soever seemeth good in thine eyes. I know thou art a God able alike to save in all places, I know that the windes and waves obey thee, I beleeve that the haire of my head are numbred, and that the Sea shall give up her dead at the last day, thy will therefore O God be done in heaven, in earth, in the Sea, and in all places; if thou hast appointed me for life, grant that I may live in thy feare, if thou hast appointed me for death (for my times are in thy hands) grant that I may die in thy favour: so long as I live guide mee with thy grace, and so soone as I die receive mee into thy glory, and all this for Jesus Christ his sake in whose most blessed name, &c.

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*A Prayer after our returne from Sea.*

O Most great, and most gracious God, I have called upon thee in the day of trouble, and thou



thou hast heard me, thou hast sent from above  
 and drawne me out of many waters, thou hast  
 delivered me from all my feares, thou hast con-  
 sidered my trouble, and knowne my soule in ad-  
 versities, so that the water-flood hath not over-  
 flowne me, neither hath the Deep swallowed  
 me up: And now what shall I render unto thee  
 o God of my salvation for all thy benefits to-  
 wards me? I will sacrifice unto thee with the  
 voice of Thanksgiving, and pay that that I vow-  
 ed when I was in trouble. And here I offer up  
 my soule and body a holy and a living sacrifice  
 to thee o thou preserver of men, and let it be as  
 that sacrifice which *Noah* offered when he came  
 out of the Arke, a sacrifice of a sweet smelling  
 savour. I confesse I am unworthy of the least of  
 thy mercies, but the more unworthy I am of  
 them, the more thankfull I will be for them, and  
 therefore blesse the Lord o my soule, and all that  
 is within mee praise his holy name, blesse the  
 Lord o my soule and forget not all his benefits,  
 for he hath redeemed my life from destruction,  
 and satisfied my mouth with good things. And  
 further I confesse to the glory of thy mercy that  
 it was not the strength of the ship, nor our art  
 and skill that saved us, but thy mighty hand, and  
 outstretched arm; not unto us therefore, not unto  
 us, but unto thy Name be all the glory, for who  
 amongst the sonnes of men can bee likened unto  
 thee o Lord? and amongst the Gods there is  
 none that can doe as thou doest; thou art great  
 and doest wondrous things, thou art God alone,

thou rulest the raging of the Sea, and when the waves thereof arise thou stillest them.

And now O Lord as thy mercy hath preserved me from drowning and shipwrack, so let it preserve thy servant from the deluge of intemperance, and from making shipwrack of faith and a good conscience; lest having escaped the Sea thy vengeance suffer me not to live: and grant that I may expresse my thankfulness by walking humbly, faithfully, and obediently before thee in the land of the living, for, for this end thou hast delivered mee that I might serve thee without feare in holiness and righteousness all the dayes of my life: and so thy blessing shall be still upon mee, thy providence still over mee, and thou shalt never be weary to doe me good.

And lastly, as thou hast put an end unto this perilous voyage, and brought me safe to the comforts of mine owne countrey: So when I shall have runne my course through the waves of this troublesome world, bring mee to my heavenly countrey the new Jerusalem, and gather my soule into the bosome of *Abraham* that place of peace, and haven of true happiness, even for thy deare Sons sake Jesus Christ the righteous, in whose name and merits, mediation and words I call upon thee, saying. O our Father which art in heaven, &c.

**E I N I S.**